A REMONSTRANCE OF THE Popiſh Clergy of France,

To their preſent

KING LEWIS XIV.

Wherein is attempted an utter

SUPPRESSION & SUBVERSION

OF THE

Proteſtant Religion

IN THAT

King's Dominions and Conqueſts.

Tranſlated into Engliſh

By a PERSON of QUALITY,

For the Public benefit.

BIBLIOTHECA BODLEIANA

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The Remonstrance of the Clergy of *France*, made to the King the 17. of *August* 1675. by the most Illustrious and most Reverend *Jean Baptiste Adhemar de Monteil de Grignan*, Lord Archbishop of *Claudiopolis*, Coadjutor of the Archbishoprick of *Arles*, and Councellor to the King in his Councils, assisted by all the Lords, Archbishops, Bishops, and other Deputies of the General Assembly now held at St. *Germain en Laye*.

SIR,

YOur Majesty may peradventure be surpriz'd to find, that after all those great and advantageous things your Majesty has already done for the benefit of the Church, this same Church should again this day, by her principal Ministers, pour out her Remonstrances and Complaints at the foot of your Royal Throne, and implore your Sovereign Authority against the attempts of those who are Enemies to Religion.

If, Sir, we should here suffer our selves to be wholly govern'd by the motions of our own hearts, we should then only raise our voices to make the World echo with the many and great acknowledgments the Church of *France* so strictly owes to your Majesties Piety and Vertue: But her immediate and pressing necessities oppose that Inclination, and compel us for some short space to suspend the Transports of our Gratitude, that we may represent to your Majesty, what you have yet remaining to do for the entire Re-establishment of Religion, wherein the principal point of our happiness does consist.

And that which does most encourage and embolden us to satisfie this pressing duty, is, that we are assur'd we have the honour to speak to a King already prepossest in our favour; and although the hearts of Kings, according to the Oracle of the Scripture, are inscrutable, we nevertheless very well discern in that of your Majesty, your religious intentions for the Church. Piety inhabits that great, that magnanimous heart, an interiour Advocate, that pleads for us much better than we can for our selves.

Besides, Sir, what is past is a sufficient Warranty to us for what is to come, the glorious Testimonies that Religion has, upon all occasions, receiv'd of your Majesties Christian zeal, the Demolition of so many Temples that Violence had erected to the Idol of Errour; the suppression of so many Colledges, which were the Seminaries of Perdition, wherein they infected our over credulous youth with the poyson of Untruth, the withdrawing your Majesties

Royal Grace and Favour; and those other ways mixt with severity and sweetness, contriv'd by your own Piety and Wisdom to reduce those straying Souls into the Paths of Salvation: All these great advantages, which ought to be Objects of an Eternal Gratitude to the Church, are to us almost certain presages, that your Majesty will finish what you have so happily begun, and give the last stroke to this monstrous *Hydra* of Heresie.

Your Majesty, Sir, may easily perfect the Work, in doing that for the particular good of Religion, which you have already done in regulating the Administration of publick Justice. You have, Sir, acquired to your self the praise and admiration of Forreign Nations, as well as those of your own People, by the Reformation of the Politic Laws of your Kingdom: Attract, Sir, also the Benedictions of Heaven upon your Person and Posterity, by reforming those Edicts and Declarations which sole Necessity, and the disorder of Affairs have wrested from the hands of the King's your Predecessors. And there are some also crept in even in these later times, which require your Majesties Application, to which the malignity of Heretics gives so false colour, and so many pernitious Interpretations, that we cannot avoid preferring our submissive Complaints, and humbly to apply our selves to your Majesty for redress.

If we will believe these Enemies of our Religion, we are not only not permitted to endeavour the Conversion of Children not yet arriv'd to fourteen years of age; but are also forbid to receive them into the bosom of the Church, when inspir'd by God himself to desire it. But these wilfully blind People do not see, that there are things in the Order of the Church, which cannot properly be the business of Humane Regulation; forasmuch as they are already regulated by the express, either natural or positive Laws of God: They do not discern that this is to offer violence to your Majesties Zeal, Piety and Justice. For were it not in fine, to endeavour to prescribe Limits to the Divine Mercy, and to subject the Grace of the Almighty to the Authority of Humane Laws? Our God is no more a respecter of Ages, than of Persons, saith St. *Cyprian*, his Spirit blows where and when it pleases him, without being subject either to time, or the Laws of men; and if it be a Crime worthy the severest Chastisement from God, to shut a man's eyes against the Light of Truth, and to resist the Divine Attractions of Grace, is it possible, without being criminal, to shut the doors of the Church against those, who by this same Grace are brought unto it? We are, as well as St. *Paul* was, Debtors to all, to Greeks and Barbarians, to the wise, and to the ignorant; and should we deny the Bread of the Word of Life to poor Children, who desire to be instructed by us! Should we see these innocent Souls, who are the most perfect Images of the Son of God, and the true Inheritors of the Kingdom of Heaven, perish before our eyes! The Saviour of the World commands, that such be suffered to come unto him; and shall it not be lawful for us to take them by the hand? According to these false Maxims of the Heretics, our duty should be oppos'd against our duty, and we should, Sir, find our selves reduced to the

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ſad neceſſity either of violating the Laws of God, to obſerve yours; or of violating yours, to obſerve the Laws of God. But we are far from believing, that this can be conformable to the intentions of the moſt juſt and clear ſighted of all Kings: The Rules of Chriſtiantiy and Religion are too deep engraven in your Majeſties Royal heart, to ſuffer ſuch dangerous Interpretations as theſe, and to clear all manner of doubt in ſo important an affair.

We were formerly permitted to go viſit the ſick of the pretended Reform'd Religion, without being call'd; and we found by happy experience, that many who all the the time of their lives, had been obſtinate Confederates with Errour, became at their death faithful Confeſſors of the Truth: The ſickneſs that weakned their Bodies, ſerv'd to fortifie their Faith; diſabus'd with the vanities of the World, they more willingly gave ear to the admonitions of Conſcience; the approaches of death, diſſipated the illuſions of life; and whether it were that Grace was now more ſtrong, or that their hearts were grown more flexible to Inſtruction, their ſouls, even when half ſeparated from the body, began with pleaſure to reliſh Chriſtian Verities. But how go matters now ſince we have been forbid to viſit theſe ſick perſons? What deſires ſoever theſe poor Wretches have to reconcile themſelves to God and the Church, how importunate ſoever they are to have Prieſt, who is that Charitable man in the Goſpel whoſe aſſiſtance they ſtand in need of, to plunge them into the healing Pool of Repentance? Thoſe about them oppoſe theſe juſt deſires, not one will do that good Office for them, and all their Friends conſpire to ſtifle theſe good Diſpoſitions, or to render them fruitleſs; and pretending them to be but idle ravings of an Imagination diſordered by the violence of the Diſeaſe, with all poſſible caution and endeavour, hinder the Church from being made acquainted with it. What can there be then, Sir, more juſt to remedy ſo criminal a Vexation, than to ſuffer the Paſtors of the Church, unſent for, to go and viſit theſe ſick perſons, to the end they may truly diſcover their real Inclination? Is it not to allow thoſe of the Religion a ſufficient Toleration, and full liberty of Conſcience, ſeeing it is to make them abſolute Maſters of their own free choice even to death, and to take order, that Parents and Relations may not exerciſe over them the moſt inſolent and cruel of all Tyrannies, in taking this Liberty from them?

But being, Sir, it would be the greateſt rudeneſs and injuſtice, too much to abuſe your Majeſties more precious leiſure, we ſhall paſs over the other grievances we have to repreſent, in ſilence; of which alſo the Commiſſioners your Majeſty has graciouſly appointed to be preſent at our Conferences, may give a more full account: But, Sir, the goodneſs of God prompts us to renew one moſt humble requeſt; a Suit that we have often preferr'd, but ſhall never ceaſe to ſigh, till your Majeſty ſhall do us the grace to grant it. Which is by a ſolemn Law, and that under very ſevere penalties, to forbid all your Catholick Subjects to change their Religion, ſeeing that this pretended Liberty of Conſcience is look'd upon by all the Catholics, as a Precipice ſet before their feet, as a Pit-fall made to trap their ſimplicity, and as a door ſet open to all manner of Licenciouſneſs. Take from them, Sir, take from them this fatal Liberty, and ſettle them in a bleſſed neceſſity of being always faithful. Such a Law as this cannot

poſſibly interfere with the Edicts that permit Liberty of Conſcience, foraſmuch as thoſe Edicts having only reſpect to them, by whom they were with the greateſt importunity ſolicited, and for whom alone they were made, can no ways comprehend the Catholics, by whom they have ever been loath'd and abhorr'd.

Beſides, Sir, if theſe of the Reform'd Religion are tolerated to continue in their falſe Belief, why ſhall not the Catholics be permitted to bind themſelves faſt and firm to the true Religion, by all the Ties that may prevent the inconſtancy of Humane Fancy? The Law, Sir, that we humbly propoſe to your Majeſty is the ſtrongeſt of all thoſe Ties, and in impoſing it upon your Catholic Subjects, your Majeſty will only fortifie their own reſolutions, yield to their own deſires, authorize their own wiſhes, and faſten, as I may ſay, the ſacred Knots by which they deſire irrevocably to bind themſelves to the Faith of the Holy Church: And we have reaſon, Sir, to hope your Majeſty will not deny them a means they intreat from you of aſſuring their Salvation; or rather that you will not deny it to God Almighty, who this day by my mouth requires it at your hands.

What Sir, can you deny him, after all the Proſperities he has ſhowr'd upon your head? What Succeſs has he not bleſs'd your Arms withal, when animated by your Royal Preſence? It appears as if your Enemies were multiplied to no other end, but only to multiply your Victories. All your Campagns have been ſignal, either by the taking of ſome conſiderable Place, or ſome Province, and your Majeſty has ſo accuſtom'd us to ſee nothing in the Hiſtory of your Reign, but Victory upon Victory, and Conqueſt upon Conqueſt; that having made us to forget that the chance of Arms is uncertain, it now appears ſtrange, that it can be ſo much as once contrary to us.

Is it not to God that you ſtand oblig'd for theſe glorious Succeſſes? Yes doubtleſs, Sir, it is; and it now remains, that you give the laſt and higheſt Teſtimony of your Acknowledgment, by making uſe of your Authority for the utter Extirpation of Hereſie.

Your Majeſty has done nothing hitherto for the glory of your Name, that can parallel the Renown of ſuch an Enterprize. Actions that point at Religion, carry with them a Character of Glory. that other Exploits, how Heroic ſoever, can pretend no Title to: That which is enough to create a Hero in War, is not ſufficient to make a Hero in Religiom: The Re-eſtabliſhment of Altars in a conquer'd Country, is more glorious than the Conqueſt it ſelf: Catholics reſtor'd to liberty, do better adorn a Triumph, than conquer'd Enemies, and the Titles of Protector of the Faith, and Defendor of the Church, ſound much better in Chriſtian ears, than thoſe of Conqueror and Invincible.

O how happy had the Church been, if the Jealouſie of your Enemies would have ſuffered your Majeſties zeal to have acted at its own liberty and full extent! We ſhould then, Sir, no more need to petition you in the behalf of Religion: Your Majeſty had prevented our deſires, and even out-done our greateſt expectation. Your Enemies, 'tis true, have attempted to thwart your great and pious deſigns; but, Sir, theſe weak oppoſitions, ought only to ſerve to augment the force of your zeal. Let theſe Maligners of your Glory, and the Proſperity of the Church, learn to their coſt, to know, that you can at the

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ſame time both fight for your Dominions, and labour for Religion; that like thoſe Illuſtrious Reſtaurators of the Old *Jeruſalem*, you can hold your Sword in one hand, and build the Walls of the Holy City with the other. That is to ſay, that you can at once both make your Enemies feel the power of your Arms, and the Enemies of God feel the power of your Laws.

It is, 'tis true, ſometimes an Heroic Vertue in thoſe who command the Reins of Empire, and to whom all things ought to be ſubmitted, themſelves to give place to time, and to certain Conjunctures that happen in affairs: But, Sir, here the Cauſe of God is only in queſtion; conſult nothing but your heart in this caſe, reſign your ſelf up to the Conduct of your own zeal, do as your Piety ſhall inſpire you; the zeal of the Houſe of God has ſometimes holy Tranſports, preferable to that equal temper, which is the perfection of all other Vertues; and the ſame God who is the mover of thoſe religious Sallies, is Warranty for their Event.

What ought you not to expect from that tranſcendent Genius, that raiſes you ſo high above the reſt of men? What ought you not to expect from that Supreme Valour, the too liberal Fountain, 'tis true, of our fears and apprehenſions for your Majeſties ſafety, but that renders you, Sir, the terror of your Enemies.

What glory will it be to your Majeſty, when future Ages ſhall know, that if the Kingdom of *France*, happy under your Reign, has withdrawn and pull'd in its Frontiers on every ſide, the Church more happy has extended hers into the heart of *France*. Poſterity will then know, that if the felicity of *Auguſtus*, occaſioned the felicity of his Dominions, the felicity of *Lewis* the Great, has created the felicity both of his Kingdom and the Church; and they will then alſo know, that as this Spouſe of Jeſus Chriſt has delivered you in Baptiſm from the ſervitude of ſin, you alſo delivered her in your Kingdom, from the oppreſſion of Hereſie; that as ſhe admits you to the participation of her Sacraments, you have admitted her to a ſhare in your Victories; and in a word, that as ſhe daily ſacrifices upon her Altars whatever ſhe has of more precious and adorable for the Conſervation of your ſacred Perſon, you have alſo ſacrific'd your moſt precious time, and beſt endeavours, to procure her all the advantages ſhe either can, or ought to expect from a moſt Chriſtian Prince.

Your Majeſty then, Sir, ſees your ſelf engag'd both in Piety to God, and upon the account of your own particular Glory, to ſupport the Intereſt of Religion. What, Sir, can we more deſire? We have nothing more to beg of you, in order to the Gratification of our deſires for the Proſperity of the Church, and ſhall never think we hazard the Cauſe of God, when we abſolutely reſign our ſelves with an entire confidence to your Majeſties perfect Wiſdom, and Powerful Protection.

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With the Kings Priviledge.